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Christ Church.

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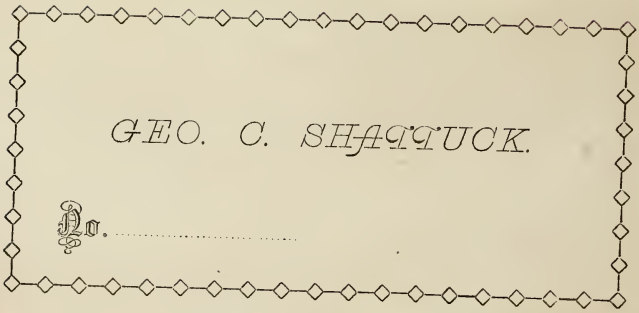

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G. C. Shattuck M. D.
With the author's kind regards.
Jany 28th. 1863.

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MEMORIALS

OF

CHRIST CHURCH,

PHILADELPHIA.

TWO SERMONS

PREACHED IN SAID CHURCH, APRIL 27, AND MAY 4, 1862.

ONE THE 135TH ANNIVERSARY OF LAYING THE CORNER-STONE OF THE PRESENT BUILDING:

THE OTHER THE 25TH ANNIVERSARY OF THE RECTOR'S INSTITUTION.

BY

BENJAMIN DORR, D. D.,

RECTOR.

PUBLISHED BY REQUEST OF THE VESTRY.

PHILADELPHIA:

COLLINS, PRINTER, 705 JAYNE STREET.

1862.

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BENJAMIN DORR,

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SERMON

PREACHED SUNDAY APRIL 27, 1862.

ISAIAH LXIV. 11.

"Our holy and our beautiful house, where our fathers praised Thee."

This day, my friends, is a memorable day in the annals of Christ Church. On the twenty-seventh day of April, one thousand seven hundred and twenty-seven, there was a large assembly of citizens on this ground, and among them many of the most prominent men of that day.

The Governor of the Province of Pennsylvania, the Mayor and Recorder of the city of Philadelphia, the Rector, Wardens, and Vestrymen of Christ Church, with many others, had gathered here to lay, with becoming solemnity, the corner-stone of a building to be devoted to the worship and service of Almighty God, the Father, the Son, and the Holy Ghost.

The structure thus begun in faith and hope, with fervent prayer, and perseveringly carried on, through many discouragements and difficulties, until the head-

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stone thereof was brought forth with shouting, is this holy and beautiful house, in which we are now assembled, and where our fathers and our fathers' fathers for several generations have worshipped.

It is well, brethren, at such a time as this, the one hundred and thirty-fifth anniversary of the beginning of our beloved church, to look over its past history, to call to mind and to recount the great things which God hath done for our fathers and for us, that our hearts may be filled with love, and gratitude, and praise.

The Jews were commanded to keep God's mercies and loving-kindnesses ever in remembrance; neither to forget them themselves, nor to suffer their posterity to forget them. As the Psalmist beautifully expresses it: "He commanded our forefathers to teach their children; that their posterity might know it, and the children which were yet unborn; to the intent that when they came up, they might show their children the same; that they might put their trust in God; and not to forget the works of God, but to keep his commandments." And this they did habitually, from year to year; so that every Israelite could say, as we Christians ought to be able to say: "O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them."

The history of this church is so connected with many of the most important events that have taken place in our country, which are alike interesting to the patriot and the Christian, that we should be without excuse if we did not now call them to remembrance.

When the corner stone of the present Christ Church was laid, the old building, of the same name, had been standing here for more than thirty-one years. It remained about nine or ten years longer, and public service was continued in it until the new one was so far finished that it could be used for worship. The second church being much larger than the first, it was so constructed as to inclose the old building. When the walls and roof of the new structure were completed, the old church was taken down, and temporary seats provided for the congregation, until pews could be built and the whole interior finished, according to the original plan. It is therefore literally true, that a building known as Christ Church has stood on this spot for one hundred and sixty-six years.

The first movement towards introducing the ministry and worship of the Protestant Episcopal Church in this city, was made in 1695. A number of English emigrants met together for that purpose, appointed a vestry, and purchased a lot of ground one hundred

feet front on Second Street. They subsequently bought an adjoining lot forty feet wide, which gave them a front of one hundred and forty feet, by one hundred and thirty-two feet in depth. The deed of the first purchase declares that it is intended "for a church and cemetery, or churchyard, and the church and other premises are to be perpetually appropriated and used for the public worship of God, and for the better instruction of the people inhabiting Philadelphia, in the true Christian religion as it is professed in the church of England and established by the laws of said realm, and to no other use whatsoever."

This was a great undertaking in those days, and required a large measure of faith and zeal and perseverance to accomplish it. The city was in its infancy, having been founded only thirteen years before; the population at the time was not more than two or three thousand; the country around was comparatively a wilderness, with only a few English and Welsh settlements, widely scattered and difficult of access. There was no minister in the province to aid and encourage the effort, nor could one be obtained without sending for him to England. Yet within a year the church was finished, and a zealous and faithful pastor, the Rev. Mr. Clayton, was sent out by the Bishop of London to take charge of it. On his arrival here he found a congregation of about fifty

persons, which was increased, by the divine blessing on his labors, to seven hundred, in the space of two years. He was then suddenly called away by death to his rest and his reward.

His successor was the Rev. Evan Evans, who came out in the year 1700, with a license from the Bishop of London, as the minister of Christ Church. He received an annuity of fifty pounds sterling from King William the Third, who also allowed thirty pounds per annum for the maintenance of a schoolmaster for the children of the congregation. Both these annuities were renewed by Queen Anne, but it does not appear on the records how long they were continued.

Mr. Evans, immediately on his arrival, entered on the duties of his particular charge with zeal and energy, and at the same time undertook an extraordinary amount of missionary labor. He visited settlements twenty, thirty, fifty miles distant; preached, baptized, and administered the holy communion, wherever he found persons willing to receive him. Like a good shepherd, he sought out the scattered sheep in the wilderness. He encouraged neighboring members of the church to meet together and hold religious services for mutual encouragement and instruction. He organized many congregations, and visited them frequently, without neglecting any duties

at home. His congregation in Philadelphia rapidly increased, and it was his successful labors here, which made him so acceptable and useful abroad. Those who visited the city from a distance, and heard him, carried home a good report, and thus prepared others to welcome him among them.

Yet for four years he had no fellow laborer. And, brethren, we can hardly conceive the patience and faith which were necessary to sustain a pastor in his work, who had no clerical brother within a hundred miles of him, and who was separated from his bishop by the broad Atlantic.

When the first missionary of the Society for the Propagation of the Gospel came out in 1702, on a tour of inspection through the colonies, he found only a single church between New York and Maryland, and that was the one in which Mr. Evans ministered. But within two years of that time, four additional churches were erected in the neighboring settlements. through Mr. Evans's instrumentality.

In 1707, domestic duties called him home to England for a time, and while in London he addressed a memorial* to the Society for the Propagation of the Gospel, stating what his labors had been, and what

* See this interesting memorial in full, in "Hawkin's History of the Missions of the Church of England," pp. 108–114.

their success, and strongly urging that a bishop should be sent over for the colonies.

In this memorial he names the following places which he often visited: Chichester, Chester, Maidenhead, where he baptized nineteen children at one time, Chester, or Upland, Evesham in West Jersey, Montgomery, Radnor, and Oxford. "All which," he says, "though equally fatiguing and expensive, I frequently went to, and preached in, being by all means determined to lose none of those whom I had gained, but rather add to them, till the society otherwise provide for them. Montgomery and Radnor had the most considerable share in my labors, where I preached in Welsh once a fortnight for four years."

He states that he had baptized in Philadelphia, and the above named places, eight hundred adults and children. On his return to his parish in 1709, he continued to visit, as before, the neighboring settlements, and on one occasion baptized "a whole family of Quakers, to the number of fifteen."

Mr. Evans again visited England in 1715, at which time he received the honorary degree of doctor of divinity from one of the English universities; a proof of the estimation in which he was held at home.

He returned the year following, and undertook the charge of the vacant mission of Oxford and Radnor, in connection with his own church; but the duties

were too arduous, by reason of his age and infirmities, and he resigned his cure, to accept a less laborious one offered him by the Governor of Maryland, where he died in 1721. The society in England bore this testimony to his character, "that he had been a faithful missionary, and had proved a great instrument towards settling religion and the church of England in those wild parts."

But while due praise is awarded to Dr. Evans, we must not forget that his predecessor, Mr. Clayton, labored, though not so long, yet with equal zeal and success, during his brief ministry of two or three years. Least of all should we forget, that it was a small band of faithful laymen, who, unaided and alone, before the arrival of any minister, organized themselves into a congregation, by electing wardens and vestrymen, and built this church, the first in the province, and therefore the mother of all the churches here.

The subsequent history of this parish shows that there has ever been a body of earnest, active, intelligent laymen connected with it, who had not only its prosperity at heart, but who were equally zealous for the welfare of the church universal. And when God moves the hearts of such laymen to co-operate with a faithful pastor, the prosperity of the parish is certain, for God's blessing is upon it. Nor can any one, who

carefully studies its history, fail to perceive, that the divine favor has been signally displayed towards this church, from the beginning.

Among the most active and influential members of the congregation, was Sir William Keith, the Governor of Pennsylvania, from 1717 to 1726. He was a member of vestry, a regular attendant on their meetings, and was unanimously chosen chairman, on the resignation of Dr. Evans. In 1718, Gov. Keith built, at a considerable cost, a spacious pew in front of the chancel, "to be appropriated," as the record states, "in all time to come, for the conveniency and use of the governor and his family, for the time being;" for which he volunteered to pay a yearly rent of five pounds.

All his successors in the administration of the province, Governor Gordon, who laid the corner-stone of the present building, Sir George Thomas, the Hon. James Hamilton, and the Hon. John Penn, were active members and liberal benefactors of Christ Church.

Among other efforts, in which laymen were prominent, which had reference to the permanent prosperity of the church at large, was an earnest and respectful petition to the archbishops and bishops of the church of England, setting forth the many and great inconveniences which arose from not having

the episcopacy established here, and praying that some means might be devised for their redress. This petition, dated June 2, 1718, was drawn up by Dr. Evans and the Rev. John Talbot, and signed by the wardens, "in the name and by order of the vestry of Christ Church Philadelphia." In April following, 1719, the Rev. Mr. Talbot, who was temporarily officiating here, laid before the vestry another address to the archbishops and bishops, again urging the importance of having a resident bishop in the colonies. This was signed by Gov. Keith, chairman, the wardens and vestrymen, and by Mr. Talbot.

It is not known what influence these memorials had on the minds of the bishops to whom they were addressed. We only know that no effectual remedy was provided for the grievances complained of.

The wardens and vestrymen continued, from time to time, to hold correspondence with the Bishop of London, their diocesan, on the affairs of the church, whenever they needed his counsel or aid. The letters which passed between them show mutual respect and affection, and an earnest wish on both sides, to promote the best interests of the church. One of these from the Bishop of London, Dr. Edmund Gibson, dated Oct. 19, 1738, breathes throughout a truly catholic, Christian spirit, every way worthy of a chief pastor of the folds committed to him by the great

Shepherd. Another letter of his, dated March 29, 1742, conveying to vestry the information that he had licensed the Rev. Dr. Jenney to be their minister, closes thus: "I have nothing in view but the peace and welfare of your church, and earnestly recommending it to you all to pursue the same good end, I pray for the divine blessing upon you and your proceedings, and remain, Your assured friend,

EDMUND LONDON."

In their reply to this, which is dated November 8, 1742, and signed by the wardens and sixteen vestrymen, they say: "We, the church wardens and vestrymen of Christ Church in Philadelphia, beg leave to return to your lordship our grateful acknowledgments for your fatherly care and regard for us, in approving and sending over the Reverend Dr. Robert Jenney to the cure of this church; a person so exceedingly well qualified for so great a trust. And we have well grounded hopes, that by his wise conduct and pious labors, we shall continue to promote that peace and unanimity, recommended to us by your lordship's most affectionate letter, which we heartily thank your lordship for.

"It appears to be the zealous inclination of every member of our numerous congregation to recommend themselves to your lordship's favor, by a behavior

becoming true members of a Christian church. And the more effectually to support and improve the happy peace and unanimity in our church, we have that humble confidence in your lordship's known goodness, that your lordship will continue to us in the person of Dr. Jenney, those usual favors of your lordship's fatherly advice and assistance, which your lordship has always shown to his predecessors here. Your lordship's most dutiful sons and servants."

In these and other letters, which passed between the bishop and the vestry, the originals of which are in the archives of the church, we cannot but admire the prudent, pious, and fatherly care manifested on his part for this distant congregation, and the uniform respect and affection expressed on their part, for their venerable diocesan, and their dutiful deference to his advice and authority.

We have seen how instrumental this church was in planting other churches in the neighboring settlements, and in extending over them such nursing care and protection as was needful. For sixty-six years after its organization, this was the only episcopal congregation, and theirs was the only church edifice, belonging to our communion, in Philadelphia; although the population of the city had increased to about eighteen thousand. The old church had been twice enlarged, and then gave place to a much larger

and more commodious one, yet that, in time, was filled, and there were many applicants for sittings who could not be accommodated here. The vestry therefore resolved, in June, 1758, that it was quite time to build another. They appointed a treasurer and a building committee, composed of the most influential men of the congregation, and the work was undertaken in good earnest. The whole matter was "under the management of the minister, church wardens, and vestry of Christ Church, for the time being." The new church, named St. Peter's, was opened for divine service in September, 1761; and from that time, until the building of a third church, the two were known as the united churches of Christ Church and St. Peter's, under one rector with assistant ministers, and one vestry. In 1809, St. James's Church was built in like manner as St. Peter's, by the same corporation, and the three were thereafter known, until their separation, as the united churches of Christ Church, St. Peter's and St. James's.

We turn now to the most eventful period in our national history, the American revolution.

Bishop White tells us, in his memoirs of the American church, "that when the revolutionary war began, there were not more than about eighty parochial clergymen of the church of England, to the northward and eastward of Maryland; and those

clergymen derived the greater part of their subsistence from the Society for the Propagation of the Gospel in Foreign Parts; with the exception of those resident in the towns of Boston and Newport, and the cities of New York and Philadelphia; there being no episcopal congregations out of those towns and cities, held to be of ability to support clergymen of themselves." "The clergy in the province of Pennsylvania," he says, "exclusive of those in the city of Philadelphia, were never more than six in number, all of whom were missionaries, receiving salaries from England. The parochial clergy of the city were four."

All the income of missionaries from the society in England being cut off by the war, many of them were obliged to abandon their cures; their churches were closed, and their flocks scattered. Very few, indeed, of the parochial clergymen remained through the whole of the war.

The first Continental Congress met in this city, Monday, September 5, 1774; and the day after, on motion of Mr. Samuel Adams, the Rev. Mr. Duché, an assistant minister of Christ Church, was desired to open the Congress the next morning with religious service, which he did by reading the thirty-fifth Psalm, together with prayers from the Liturgy. The Psalm, which is one appointed for that day of the

month, was so strikingly appropriate, that John Adams said, "I never saw a greater effect upon an audience. It seemed as if heaven had ordained that Psalm to be read on that morning."

The following year Congress again met in Philadelphia, and during their session they recommended Thursday the 20th of July, 1775, to be observed as a day of humiliation, fasting and prayer, and invited Mr. Duché to preach on the morning of that day. All the members of Congress, John Hancock being President, and Charles Thomson Secretary, went in a body from the State House, their place of meeting, to Christ Church, to attend the services.

What a noble band of patriots was then assembled within these walls! And what a glorious day was that for our country's cause, when her statesmen and rulers, with one consent, came up to this sanctuary, to bow themselves before the King of Kings, and humbly implore his guidance, protection and blessing! Blessed indeed are the people who have the Lord for their God!

The next year, 1776, on the day when the Declaration of Independence was announced, a meeting of vestry was called at the house of the rector, the Rev. Mr. Duché, when it was resolved that it "would be proper to omit those petitions in the Liturgy wherein

the King of Great Britain is prayed for; and the rector and assistant ministers of the united churches are requested, in the name of the vestry and their constituents, to omit such petitions as are above mentioned."

It is a fact worthy of note, that among the most distinguished of the signers of the Declaration of Independence, three were pew-holders in Christ Church, for many years; Benjamin Franklin, Robert Morris, and Francis Hopkinson.

Mr. Hopkinson was baptized in this church Nov. 12, 1737; his father, Thomas Hopkinson, being at that time a pew-holder here. He was secretary of the vestry in 1763; and in April of the following year, the vestry unanimously tendered him their thankful acknowledgments, for "taking great and constant pains in instructing the children of the united congregations in the art of Psalmody," and requested him to continue his kind services.

In 1770 he was the Rector's warden; and on the minutes of the vestry, December 10th of that year, is this striking record: "Mr. Church-warden Hopkinson having been so obliging as to perform on the organ at Christ Church, during the absence of Mr. Bremner, the late organist, the vestry unanimously requested of him a continuance of this kind office, until an organist should be appointed, or as long as it should be con-

venient and agreeable to himself. Mr. Hopkinson cheerfully granted this request."

It is not often that we hear of a church-warden, who is both able and willing to play the organ for a congregation, and teach their children sacred music. Less than six years after this, the musician and poet, the distinguished jurist, honorable judge, devoted patriot, and devout Christian, affixed his name to that ever-memorable document, which declared these United Colonies free and independent States. He died May 9, 1791, in the fifty-fifth year of his age, and was buried in Christ Church ground.

I have recently discovered, from the church records, that another prominent man of the Revolution, the Hon. Peyton Randolph, of Virginia, the first president of the American Congress, who died suddenly in this city, of apoplexy, October 22, 1775, was interred in the same ground; but I am not aware that any stone marks his grave.

And here, though not strictly in its chronological place, I would introduce the venerated name of William Tilghman, former Chief Justice of Pennsylvania, a member of this church, and for fourteen years "the chosen warden of his venerable friend and pastor, Bishop White." He died April 30, 1827. His remains lie in the burial-place on Arch and Fifth Streets.

Shortly after his decease, the vestry place upon re-

cord in their minutes, that they "unite with the rector in deploring the loss of so valuable a member of their body, who had taken a deep interest in all the concerns of the united churches, and had been attentive to all the duties resting on him, and to all the services committed to him in the stations which he occupied."

The following touching tribute to his memory is from an eulogium by one who knew him intimately, and who was every way qualified to appreciate his merits.

"The *private life* of this eminent man, was the reflection of an unclouded mind, and of a conscience void of offence; and such external vicissitudes as marked it, did but ripen his virtues for their appropriate scene hereafter. The praise of his *public career*, is that it has been barren of those incidents which arrest the attention, by agitating the passions of mankind. If it has grown into an unquestioned truth, that the poorest annals belong to those epochs which have been the richest in virtue and happiness, it may well be admitted that the best judge for the people, is he who imperceptibly maintains them in their rights, and leaves few striking events for biography.

"His course does not exhibit the magnificent variety of the ocean, sometimes uplifted to the skies, at others retiring into its darkest caves,—at one moment gay

with the ensigns of power and wealth, and at another strewing its shores with the melancholy fragments of shipwreck;—but it is the equal current of a majestic river, which safely bears upon its bosom the riches of the land, and reads its history in the smiling cities and villages, that are reflected from its unvarying surface.

"Such is the praise of the late Chief Justice Tilghman. He merited, by his public works and by his private virtues, the respect and affection of his countrymen; and the best wish for his country and his office is, that his mantle may have fallen upon his successor."*

Let me add, no one who "covets earnestly the best gifts," could desire higher human praise than this.

The names of such men should be had in everlasting remembrance; and their graves, if possible, be ascertained and preserved from oblivion.

The accounting warden is doing a good work in this respect, by having every inscription, on tomb and head-stone, in the ground on Arch Street, and in this around the church, carefully copied, to be hereafter printed and published in a volume, with map and index, so that the location of any known grave may

* "An Eulogium upon the Hon. William Tilghman, late Chief Justice of Pennsylvania. By Horace Binney." p. 45.

be readily ascertained. Such a book cannot fail to be of great historical and genealogical interest and value. In the prosecution of this work, he has recently discovered the tomb of Dr. John Kearsley, and Anne his wife; the latter died in 1747, the former in 1772. The inscription is scarcely legible; and in a year or two, but for this timely discovery, every letter would have been obliterated; and the founder of Christ Church Hospital, who was a vestry-man of Christ Church for more than fifty years, a worshipper in the old church, and the architect of the new, would be lying in Christ Church ground, in an unknown grave! Who can doubt the importance of taking measures for preserving such memorials as we have, without delay?

At the time of the Declaration of Independence, there were but three officiating Episcopal clergymen in this city;—the rector of the united churches, the Rev. Mr. Duché, and his assistants, the Rev. Mr. Coombe and the Rev. Mr. White. All these were natives of Philadelphia, and had been brought up in Christ Church. Mr. Duché, with the consent and approval of vestry, went to England in December, 1777; and Mr. Coombe, with like approbation, followed him in July, 1778. Thus the junior assistant, the Rev. William White, was left alone in charge of the united churches. He was unanimously elected

rector, April 15, 1779, and remained at his post through the whole Revolution, enjoying the friendship of Washington, and the confidence, respect, and esteem of all good men.

Let us next view "our holy and our beautiful house," in its connection with the ecclesiastical affairs of this diocese, and with the Protestant Episcopal Church in these United States.

This is the most interesting point of view to all true-hearted churchmen; for they may see at a glance that, in this respect, no other church in our country has, or ever can have, so many hallowed associations clustering around it as this.

As soon as peace was restored to the country, after its long struggle for independence, measures began to be taken for a general organization of the churches. A convention of clerical and lay deputies from the several parishes in Pennsylvania, was called for that purpose. "The steps leading to this convention," Bishop White says,* "were originated by himself in the vestry of the churches under his parochial care." The convention met in Christ Church, May 24, 1784, and the result of their deliberations was the establishing of certain great principles "as a foundation for the future forming of an ecclesiastical body for the church at large."

* Memoirs, p. 84.

The diocesan convention again met here, May 23, 1785, Dr. White presiding, and formed an act of association of the clergy and congregations in the State.

At the convention which assembled in this place the year following, September 14, 1786, the Rev. Dr. White was unanimously chosen bishop of the diocese. And so it was that the first twenty-nine annual diocesan conventions, with one exception only, were held in Christ Church. Thus intimately is it associated with the earliest and most important affairs of the church in Pennsylvania.

Its relations with the church at large are even more remarkable.

The first general convention was held here Sept. 27, 1785, and Dr. White was chosen president. The convention consisted of "clerical and lay deputies from seven of the thirteen United States, viz., from New York to Virginia, inclusive, with the addition of South Carolina." Among other important acts of this convention, were the framing an ecclesiastical constitution, making a few necessary alterations in the Prayer Book, and proposing, without establishing, others which they deemed expedient.

In June, 1786, the general convention again met in Christ Church, by adjournment from the year preceding, and Dr. White preached the opening sermon. Seven of the thirteen States were represented, as

before. The Rev. David Griffith, D. D., of Virginia, who had recently been elected bishop of that diocese, presided in this convention, and Francis Hopkinson was secretary.

In October, 1786, Dr. White sailed for England, to obtain Episcopal consecration. Soon after his return, he held his first ordination in Christ Church, on Whitmonday, May 28, 1787, and admitted Mr. Joseph Clarkson, of this diocese, and Mr. Joseph Coudon, of Maryland, to the order of deacons. The next day, in the same place, he ordained Mr. Coudon to the priesthood. These were the first fruits of the American Episcopacy, and occasioned great joy in the churches. They had obtained, what they so long desired and prayed for, the means of having a ministry, without the trouble, expense, and delay, of sending for it across the ocean.

The general convention assembled in Christ Church in July, 1789. Doctor White, being the only bishop present, presided, and Francis Hopkinson was the secretary. At this session, "the constitution formed in 1786, was reviewed and new-modelled. The principal feature now given to it, was a distribution into two houses, one consisting of the bishops, and the other of the clerical and lay deputies."*

This convention adjourned to meet in Christ Church

* Memoirs, p. 29.

the twenty-seventh of September following; but, "before the adjournment, an invitation was given by them to Bishop Seabury of Connecticut, and to their brethren generally in the Eastern States, to be present at the proposed session, with a view to a more permanent union."

On reassembling here, at the time appointed, Bishop Seabury, and several clergymen from Massachusetts and Connecticut, in compliance with the invitation extended to them, were also present.

At this session an event occurred of the utmost moment to the welfare, prosperity, and stability of the church in these United States. An event which every member of old Christ Church, may feel a laudable pride in saying took place within these walls. It is thus briefly and modestly referred to, long years after, by one who was the principal agent in this great and good work. "The two houses," says Bishop White, "entered on a review of the liturgy, the bishops originating alterations in some services, and the house of clerical and lay deputies proposing others. THE RESULT WAS THE BOOK OF COMMON PRAYER, AS THEN ESTABLISHED, AND HAS BEEN EVER SINCE USED."

It was ratified and confirmed the sixteenth day of October, 1789, declared to be the liturgy of the church, and required to be received as such by all its

members. The ratification then made, is printed near the title-page of every prayer book in our land, that all may see and know its binding authority.

In the admirable preface to this book, which we should do well to read frequently and carefully, the compilers of it say, "This church is far from intending to depart from the church of England in any essential part of doctrine, discipline, or worship; or further than local circumstances require."

"And now," they add, "this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavor for promulgating them to mankind, in the clearest, plainest, most affecting, and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

The heart that breathed that pious prayer has long since ceased to beat; the hand that penned it has mouldered into dust; but the prayer has been heard and answered.

It was but a little company of churchmen—only two bishops, seventeen clergymen, and twelve laymen

—who met here seventy-three years ago, to prepare for us, and for our children, this richest legacy; but the grace of God was with them, and his blessing has crowned their labors with a success, which they could scarcely have hoped for or imagined.

The whole church in these United States, at that time, was but a feeble flock, widely scattered, and with but few pastors to seek for, and to fold them "in the cloudy and dark day." Then, there were but three bishops, and about one hundred and eighty ministers. There are now forty bishops, and more than two thousand clergymen. And all this great increase is owing, under God, to those scriptural doctrines, ministry, and worship, which are embodied in the Book of Common Prayer.

How do our hearts burn within us at the thought, that we are permitted to assemble this day, in the very room in which our spiritual fathers met, and, chief among them, your late venerable and venerated rector and diocesan, to provide us with this priceless gift! Is not that alone sufficient, to make "our holy and our beautiful house" venerable in our eyes? What churchman is there in our land, who would not grieve less to see the Hall of Independence pulled down, and levelled with the dust, than witness the destruction of this sacred edifice, within which the independence of our catholic and apostolic church

was perfected, by the framing and adoption of our constitution and our liturgy? An independence, not secured by strife of arms, or followed by unkind feelings towards those from whom we separated; but such an independence as the youthful bride has, when she goes forth, with many fond adieus, from her own kindred and her father's house, to dwell in her new and chosen home. There, through long years of prosperity, she never forgets, how much she was indebted in infancy and youth, to "the nursing care and protection," of her dear mother.

When Philadelphia became the seat of government, in 1790, a pew was prepared, by order of vestry, for the President of the United States. That pew was occupied by Washington and his family for six years; until his retirement from public life, and consequent removal from the city. Not long ago, an intelligent, aged lady of this congregation, whose family pew was near that of the president, was asked to give some of her recollections of him and his family, as they appeared in church. She said that when Washington entered, the congregation generally rose up, and continued standing until he was seated. He sat in the farther corner of the pew, facing the chancel; Mrs. Washington occupied the corner directly before him. The young members of his household, Master and Miss Custis, sat near the door, opposite to each other.

She further stated, that a poor lame woman was permitted to have a chair in the aisle, which she placed close by the door of the President's pew. When he and his family came up, she rose to make her obeisance to them, and hastened to remove her chair; but Washington usually put it aside, and then entering the pew after his family, and closing the door, he leaned forward, drew the chair back to its former place against the door, and motioned to the woman to take her seat. A simple act like this adds to the dignity of any man, and is the sure evidence of a kind heart beating in the bosom of a perfect Christian gentleman.

Let me now bring to your remembrance some of the principal benefactors of this church. Among the first and most liberal of these was Dr. John Kearsley. He came to this country a century and a half ago, 1711, connected himself with Christ Church, and for more than sixty years was active and influential in all its concerns. For fifty-three years he was a member of vestry, and part of that time was the rector's warden. He died in January, 1772, in the eighty-eighth year of his age; leaving the greater part of his property, real and personal, after the decease of his widow, for the founding of Christ Church Hospital; a home for aged indigent females of the Protestant Episcopal Church.

In 1789, Joseph Dobbins, Esq., of South Carolina, gave to Dr. Kearsley's institution two lots of land in this city, and five hundred pounds in money; and at his decease, in 1804, he left to it "all his estate, real and personal, consisting of one hundred and twenty-six shares in the bank of South Carolina, together with other property amounting to about six thousand dollars."

These estates have so greatly increased in value, that the managers of the institution have been able to purchase a hundred and twenty acres of land, within the city limits, and to erect a fire-proof stone building, large enough to accommodate more than a hundred inmates. For beauty of situation, for convenience and comfort, it is probably unsurpassed by any building of the kind in our country. Nor can we conceive of a more desirable earthly home than this, for the aged and indigent female, who wishes to spend the closing years of life, in preparing for a better home on high.

In 1758, Captain William Clymer directs his executors to apply one hundred pounds to the purchase of a perpetual ground-rent, to be given in trust to the Rector and Wardens of Christ Church, for them to distribute yearly, on the twentieth of September, to twelve such poor widows, frequenting and belonging

to the congregation of said church, as the Rector and Wardens shall judge to be proper objects.

On the south wall of the church is a tablet with this inscription:—

"To the memory of Mrs. Mary Andrews, late of this city, who died March 29, 1761, aged 78, and was a considerable benefactress to this church."

All that we know of this lady, beyond this brief memorial, are the few following facts, gathered from the church records;—She had a sitting in the pew, now No. 25, middle aisle, with Benjamin Franklin and his family. Her remains lie beneath the aisle, opposite that pew. At her decease she gave by will, to the Minister and Church-wardens of Christ Church, one hundred pounds towards purchasing an organ; and a further sum of one hundred pounds, after deducting the expense of a mural tablet, towards a new pulpit and pulpit-cloth. With this last sum this pulpit was built, and placed where it now stands, in 1770—ninety-two years ago. Mrs. Andrews also gave a ground-rent of $26 67, to be distributed yearly at the Christmas holidays, by the Minister and Wardens, among such poor families, not on the poor roll, or supported at the public charge, as they think proper. This benevolent woman died a hundred and one years ago; and her charity is annually distributed by the Rector, with the advice of the Wardens, as her will directs, at the

festival of the Nativity. Since her decease, no less than $2,700 have been so dispensed to the poor. How many Christian households have been indebted for their merry Christmas, to her timely bounty! What a beautiful monument has she unintentionally left to her memory! How much more enduring than the tablet of marble! Her remembrance is renewed year by year, like the evergreens which then beautify the place of God's sanctuary. This is that "good name," which "is rather to be chosen than great riches;" "the praise of it endureth forever."

In 1816, Miss A. M. Clifton left by her will "one share in the Bank of Pennsylvania, par value $400, in trust, as the foundation of a fund for teaching six boys as a choir to sing in Christ Church." The amount of this legacy now invested is $1,435 62.

The largest benefaction for the poor of Christ Church alone, was made by Mr. Henry Rigby. By his will, dated April 28, 1823, he left in trust to this church, for her poor communicants, property which now yields an annual income of about one thousand dollars. This is distributed by a committee of vestry, in such manner as best to meet the testator's wishes, and to render his liberal benefaction most advantageous.

Such charitable bequests as those which we have mentioned, are worthy the imitation of all, to whom

God has given the ability of making them. "He that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again."

May not the hope be here expressed, that some benevolent individual will, by gift or bequest, lay the foundation of a fund for the permanent endowment of Christ Church; such as will eventually secure the preservation of the present structure, and its cemeteries, so rich in historic recollections; and will also insure a just administration of all the large trust-funds, committed to this corporation?

I know of no more useful, praiseworthy charity, than such an endowment would be; nor can I conceive of a more durable, more desirable monument, to the memory of any individual, who should be the first to aid in making it.

The next subject which claims our attention, is the origin, establishment, and success of our Sunday-Schools.

As early as 1788, the subject of a Sunday-School was brought before the Vestry by the Rt. Rev. Rector, in connection with a plan for a free day-school for boys and girls, to be under the care of the Trustees of the Episcopal Academy. But Sunday-Schools, on the present parochial plan, in which the instruction is gratuitous, were not established until about twenty

years after. This church has the honor of being among the first, if not the first, of our communion, which engaged in that great movement. We give the history of the school, which was organized here, as we have received it from the pen of one who aided in its organization, and who, from that day to this, has been the superintendent of the female, and infant schools. It is drawn up, not from memory alone, but with the aid of written records, made at the time. The Rev. James Milnor, afterwards the eminent Rector of St. George's Church, New York, was at this time an assistant minister of the united churches.

"A meeting of young ladies belonging to Dr. Milnor's Bible-Class, was held at a school-room in Ranstead Court, on Tuesday, February 13, 1816, to form a society for instructing the children of the poor in religious knowledge on Sundays. There were present twenty-seven ladies; twelve of whom were from Christ Church, eight from St. James's, five from St. Peter's, and two from St. Paul's. It was agreed to open a school at Christ Church, which was done on the following Sunday, February 18, with ninety scholars and twenty-seven teachers present. After meeting thus two Sundays, Dr. Milnor and Mr. Kemper—then an assistant minister, now Bishop of Wisconsin—advised that the society should be divided, so as to form a school in each church. Announcement of the

design was made in the united churches, and societies were formed in each of them. The ladies of Christ Church met, and the officers which had been chosen by the first society, all happening to be from Christ Church, they were continued on as before. The scholars were divided; those nearest to St. Peter's and St. James's, being sent to those churches. But new ones were readily collected in the vicinity of Christ Church; and on Sunday, March 10, twenty teachers, all of Christ Church, assembled with nearly one hundred scholars, in a school-room in Church Alley, near Third Street.

"Since then, the names of two thousand six hundred girls have been registered as scholars in the female department; not including those who were admitted into the infant school, which would probably be a thousand more. Many of the present school are children of the early scholars; and more than half the teachers have once been scholars."

The person to whom we are indebted for this interesting narrative, as I said before, has had charge of this department of our schools, from the beginning. We doubt whether there is another instance in this country, or in England, of an individual who has been superintendent of the same Sunday-School for forty-six successive years.

It is surely an extraordinary example of perse-

verance, without weariness, in well-doing; and the promise to those who thus labor and faint not, that they should in due season reap, has been signally fulfilled, in the abundant blessings bestowed on this work of love.

But I must hasten to a close. And yet, I trust, you will pardon me for detaining you a little longer, while I bestow a passing notice on some of the appendages of the church, around which a thousand memories cluster, and make this holy and beautiful house where our fathers worshipped, so inexpressibly dear to the hearts of their children.

That font, which you see there, belonged to the first Christ Church, and is more than a hundred and fifty years old. It has lately been restored to its place, after having been laid aside in the tower for seventy-three years. It was in that font that your late venerated rector and bishop was baptized in infancy, May 1, 1748; one hundred and fourteen years ago. The large silver baptismal basin, which is placed in the font, was the gift of Col. Robert Quarry in 1712; and has held the element of water for all who have received holy baptism here, for the last century and a-half.

The valuable communion set, presented by Queen Anne, in 1708, together with the additional pieces, the gift of Col. Quarry, in 1712, have been in con-

stant use since that time. You receive the consecrated elements of bread and wine, from the same paten and the same cup, that the communicants of five generations before you received them.

The bells in yonder tower, have been chiming their glorious melody for more than a hundred years. Your fathers, and your fathers' fathers listened to them in their childhood, as you have listened to them in yours. Is it not a pleasing thought, that our ears are drinking in the same sweet sounds which delighted the ears of loved ones who have gone before, and who are now tuning their harps before the throne? Who has not felt the power of their moving melody, as they welcomed his feet to the house of God? And who has not, under the influence of their joyous strains, entered the sanctuary, with a heart more attuned to thankfulness and praise?

But, brethren, there are other and wiser monitors than these, which touch the heart more deeply, and, it may be, more profitably, than the sweetest music on the ear. They are silent monitors, indeed, which must make us thoughtful, and may make us sad; yet the wisest of men has said, "By the sadness of the countenance the heart is made better."

As you enter into, and go out of, this sanctuary, you walk over the graves of those who lived in former generations, and who came "to the house of God,

with the voice of joy and praise," as you now come, "with the multitude that keep holyday." Most of them are nameless graves; "their memorial is perished with them." Some few have stones laid over them, with inscriptions which careless feet have nearly obliterated; and fewer still have tablets to their memories placed upon these walls. The whole churchyard was a cemetery, from 1695; and for many years after, it was the only burial place for the congregation that worshipped here. The tombs which you see outside are comparatively modern, and their inmates few, compared with the undistinguished dead lying around them. The aisles of the church are filled with graves. Immediately in front of the chancel is that of the Rev. Dr. Jenney, who was rector of this church for nearly twenty years. He died in January 1762, at the age of 75. His wife, who survived him only six days, was buried by his side. A slab of marble covers both the graves, where husband and wife have been sleeping their last sleep for more than a century.

Near them are the remains of the Rev. Dr. Peters, who was thirteen years rector of the church. He died July 10, 1776.

In the northwest corner of the churchyard is the family vault of Bishop White and Robert Morris, his brother-in-law. There lies whatever was mortal, of

one, whom all men delight to honor; whose name is seldom written or spoken, without the prefix "venerable."

His parents were married here by the Rev. Dr. Jenney; who also baptized this, their first-born son, before he was two months old. His religious training was here. He went to England at the age of twenty-two and a-half years, to obtain the offices of deacon and priest, that he might become an assistant minister in this church. He again went to England for consecration to the episcopate. His ministry extended through the long period of sixty-five years and seven months. The first year and a half, after his ordination as deacon, he remained in England, waiting to attain the canonical age for priest's orders. He ministered at this altar, and preached from this pulpit, sixty-four years; fifty-seven of which he was rector of this church, and nearly fifty years was bishop of this diocese. He died on Sunday, the 17th of July, 1836, in the eighty-ninth year of his age. At the time of his decease, he was supposed to be the oldest bishop in Christendom.

In a vault on the north side of the yard, are the remains of the Rev. John Waller James, an assistant minister of this church for four years. On the decease of Bishop White, he was unanimously elected rector, but never officiated as such, having survived his venerable predecessor only four weeks. His brief minis-

try here had been eminently blessed, and his sudden and unexpected death, so soon after the rector, was a new source of sorrow to his bereaved people.

He died August 14, 1836, at the early age of thirty-one years. The tablet on the north wall, near the vestry-room, was placed there to his memory by the ladies of this congregation.

What a solemn thought is it, my friends, that pastors and people, they who dispensed the word and sacraments, and they who received them, are sleeping their last sleep together, in and around this holy house! This is, indeed, their cemetery, their sleeping place, where the weary are at rest; a most appro priate name for the spot where Christians bury. The buried bodies of those who here sleep in Jesus, await the glorious resurrection at the last day, and the life of the world to come. And may we not believe that their spirits are among the "great cloud of witnesses," which an apostle says "compass us about," to see how we run the race which they have finished; how we, like them, look unto Jesus, who alone can enable us to win and wear the crown?

And, beloved brethren, to incite us to greater energy, and zeal, and watchfulness, in running our Christian course, let us have impressed upon our inmost hearts, two momentous truths taught us by the history of this holy and beautiful house, where

our fathers worshipped. "The fashion of this world passeth away"; that is the first truth. How forcibly does it come home to us, as memory runs back over the past one hundred and sixty-six years, to the time when the little band of faithful Christians first assembled in their newly-erected house of prayer, upon the same spot where we are now met together. What untold multitudes, from that time to this, have come and gone, occupying the places which their fathers occupied before them, for a few brief years, and which we now occupy, with the uncertainty of tenure by which all earthly things are held. How are we admonished, by all the memories of the past, by the graves beneath our feet, by the tombs and tablets around us, that "one generation goeth, and another generation cometh."

But an equally important, and a much more cheering truth, taught us by this history is, that while the fashion of this world is continually passing away, "the word of the Lord endureth forever." That is stable, whatever else may change.

Since the first Christian church was planted on this soil, how many revolutions have occurred in all countries of the old world; how many changes, civil, social, and political, has our own nation passed through! Yet here we are to-day, worshipping in this sanctuary, just as our fathers worshipped; using

the same form of sound words, which they and their fathers before them used.

Amid all the changes and chances of this mortal life, "the house of God, which is the church of the living God, the pillar and ground of the truth,"* stands firm, and so shall stand till the consummation of all things. Its divine Founder hath said, "The gates of hell shall not prevail against it." The glorious gospel may be taken from one nation, by reason of its sinfulness, "and given to another nation bringing forth the fruits thereof." The light of the candlestick may be put out, and the candlestick removed, because men choose darkness rather than light. Individuals and communities, may apostatize from the truth, and give "heed to seducing fables;" "nevertheless, the foundation of God standeth sure." "The pillar and ground of the truth," remains erect and firm—its head above the clouds, its foundation on a rock—"AND THAT ROCK IS CHRIST."

And this, brethren, is the only basis on which to rest our faith and hope. "Other foundation can no man lay, than that is laid, which is Jesus Christ." All who obtained salvation here, obtained it through the merits and mercies of our divine Redeemer. All who seek it must seek it through him alone; for

* 1 Tim. iii. 15.

" there is none other name, given under heaven among men, whereby we must be saved." But salvation must be sought through his own appointed means; by prayer, the ministry, the word, the sacraments.

This is God's house of prayer; here we unite in his worship, here we listen to his word and ministers, here we receive his sacraments; all, means of grace; all, helps to holiness. If we seek them diligently, earnestly, and in faith, we shall find them here. Our heavenly Father says, " In all places where I record my name I will come unto thee, and I will bless thee." And our compassionate Redeemer has left a like precious promise of his presence and his blessing; " Where two or three are gathered together in my name, there am I in the midst of them."

May we ever regard this holy house as " none other but the house of God, and the gate of heaven." May we never neglect the assembling of ourselves together here, nor fail to improve the precious privileges of the sanctuary, that so, by God's grace, " We, with all those who are departed in the true faith of his holy name, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory, through Jesus Christ our Lord. Amen."

A SERMON,

PREACHED SUNDAY, MAY 4, 1862.

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1 SAMUEL VII. 12.

"HITHERTO HATH THE LORD HELPED US."

IT was to commemorate God's past mercies towards his chosen people, and to inspire them with confidence in his goodness for the time to come, that Samuel, their ruler and judge, "took a stone and set it up between Mizpeh and Shen, and called the name of it Eben-ezer," the stone of help, "saying, Hitherto hath the Lord helped us."

With some such feelings as those which moved the prophet to review the blessings of the past, to record them with thankfulness, to draw from them encouragement for the future, and to give God the praise, I come before you, brethren beloved, to-day, with the theme of my text. This is the twenty-fifth anniversary of my institution as Rector of this church; when a union was formed, between pastor and people, which has continued for more than one-third of man's appointed days upon earth. I desire, therefore, to re-

view with you, this morning, some of the principal occurrences of those years, to see if we cannot discern in them enough traces of divine goodness, to warrant our setting up a stone of memorial, and inscribing upon it those words of gratitude, love, and hope—"Hitherto hath the Lord helped us."

My election to the rectorship took place March 9, 1837; all the members of the vestry being present and voting. Of these there is but one survivor.

On Thursday, the 4th of May, being the festival of the Ascension, I was instituted by the Rt. Rev. Henry U. Onderdonk, D. D., Bishop of the Diocese; and on that day I administered my first communion here.

The history of the parish, from that time to the present, is a plain and simple one. We have no events to record now, like those which occurred in the early days of this church, and gave it an interest and importance which no other church in our country has.

The congregation to which I came had been organized more than a hundred and forty years, had been under the same rector for more than half a century, and had been walking "in the old paths" from the beginning. It was our desire and endeavor, under the divine guidance, to keep steadily in those paths, to seek and inquire diligently, as the Word of God directs, for the good and the right way, and to walk

therein; assured that in so doing, we should find rest for our souls. Such a course, although the wisest, the safest, and the best, because God directs it, cannot be eventful.

There are some tests, which, when applied to a religious congregation, show with a good degree of certainty what is its spiritual state. One is, its liberality in providing for its own household. Another is, its liberality in contributing to religious and charitable objects, and especially to church institutions. A third, and the most important is, its attention to the ordinances of religion.

These are among the outward visible signs of an inward spiritual life. They are indeed the only evidences to us, of what the tree must be which bears such fruit. Religion does not consist in these, nor in any outward observances; but we may be assured that there can be no religion where these are wanting. And we are bound in charity to believe, that where all these are most manifest, there "pure and undefiled religion" most abounds.

Tried by these tests, we think this church will show a degree of prosperity, which should inspire our hearts with devout thankfulness.

Its financial affairs are quite as good as they have usually been in former years, and in one respect much better; for the church is entirely free from debt. The

general wish appears to be, that it may always be kept free. Surely such a precept as that which St. Paul gave to individual Christians, must be equally imperative on a Christian corporation, "Owe no man any thing but to love one another." But besides freedom from debt, it has an income sufficient to meet its ordinary expenses. And we hold that a church, or an individual, owing nothing, and having enough for present wants, and something to bestow on the necessitous, is rich in this world's goods. All beyond that, is attended with anxiety and care.

The church, as most of you are aware, has no endowment. It has a few small ground-rents, but the income from the pews is its main resource; and this is greater than it was twenty-five years ago, and about the same, on an average, that it has been for the last five years.

From 1836 to 1854, inclusive, the cost of the alterations, repairs, and improvements on the building, amounted to thirty-six thousand dollars. To meet those large expenditures, the vestry had received, from the sale of new vaults in the burial ground, seven thousand dollars; from subscriptions for permanent sittings in the church, about ten thousand; and from legacies available for those purposes, nearly eight thousand.

In 1838, Mr. Henry Pratt, a vestryman of this

church for many years, bequeathed to it an annuity of one hundred dollars for the term of twelve years, and the sum of three thousand dollars, cancelling a loan to the church. He also bequeathed an annuity of one hundred and fifty dollars, for twelve years, for the support of the Sunday schools. Mr. Pratt died in February, 1838, aged seventy-six.

In March, 1845, Miss Sarah Hutchins died, at the age of seventy years, leaving by will three thousand dollars for the use of the church, and six hundred dollars for its Sunday schools.

Miss Hutchins, in her lifetime, was a liberal contributor to all religious and charitable objects. In 1836, she gave to the church a ground-rent of ten hundred and sixty-six dollars, principal, together with one year's interest. "I request that this gift," she says, "may form the basis of a school fund, under hope, by the blessing of God, that it may in time, with other gifts to the same fund, enable the church to own a suitable place for its schools." Her wishes were fulfilled. A portion of her munificent bequest, made nine years after, added to the principal and interest of her first gift, together with a donation of five hundred dollars from Mrs. Finney, another bountiful benefactress of the church, enabled the vestry to purchase a house, which they had rented for more than twenty years. The whole cost of the building,

including repairs and alterations, was about five thousand dollars. This, added to what had been before expended on the church, makes a sum total of forty-one thousand dollars in twenty-five years.

We do not know of any congregation which has made larger expenditures than these, for improving, beautifying, and preserving their sanctuary, and for providing suitable accommodations for the religious instruction of their children.

And what has this congregation done, meanwhile, for the comfort of the poor, at home and abroad; for the support of our church institutions; our Missionary, Bible, Prayer-Book, and Tract Societies? Have all these been properly cared for?

In October, 1837, the year of my institution, a plan for systematic quarterly collections, embracing all the leading institutions of the church, was submitted to vestry by Mr. Binney, then the rector's warden, and unanimously adopted. This continued for more than twenty years, and with much greater success than its warmest friends had anticipated. For the last two or three years, it has been deemed expedient to have collections more frequently, and, by direction of vestry, they have been made monthly, instead of quarterly, so that there is a separate contribution for each object. On summing up the moneys known to have been given by the congregation through these

collections, and in various other ways, it is found that they amount to more than ninety thousand dollars; which is an average of three thousand six hundred dollars annually. It has never been less than two thousand, and has been as great as seven thousand six hundred and twenty-four dollars, in a single year. Much beyond this has undoubtedly been given in charity, by individual members, which never came to the knowledge of the rector or the accounting warden; but this, which is known, is sufficient to show that the church has not been backward in the bestowal of her alms and oblations. She has always had liberal men and women, who felt that it was "more blessed to give than to receive."

We have seen, within the last year, what willing hands and generous hearts can do, when duty calls to extra efforts, in the time, and labor, and money, freely given, to provide clothing for the volunteers, and hospital stores for the sick and wounded in our armies. The women of this congregation, and throughout the loyal States, have shown themselves, in this unnatural rebellion, worthy descendants of the matrons of the Revolution.

Other signs of spiritual prosperity are manifest, in the general attention to the worship and ordinances of the church. Our Sunday-Schools are full and flourishing. We have never had more faithful and

efficient superintendents and teachers. Our Bible-classes, male and female, are under able instructors, who are doing a good work. Institutions like these, so conducted, are of the greatest help to the pastor, and of incalculable advantage to the congregation.

I now proceed to give you such of the results of my own personal labors, as appear in the records of my official acts. The real results, the genuine fruits of those labors, can only be known to us at the judgment of the great day, when "every man's work shall be made manifest; for the day shall declare it, and the fire shall reveal of what sort it is."* God of his infinite mercy in Christ, grant that ours may bear that test!

During my ministry I have baptized twelve hundred and seven persons; of whom one hundred and seventy-five were adults, and one thousand and thirty-two were children. There have been confirmed six hundred and eight. I have officiated at two hundred and thirty-two marriages, and five hundred and nineteen funerals. There have been added to the communion seven hundred and ninety persons; of whom five hundred and sixty were new communicants; that is, they received at my hands their first communion. This is about the sum of all that we know of a min-

* 1 Cor. iii. 13.

istry of five-and-twenty years. And what a dry record of facts it is! How uninteresting would it be to the casual reader, as he glanced his eye over it, on the page of a printed journal! Baptisms, confirmations, marriages, burials—what are these to me? he might ask. But, beloved, have you heard this brief record read, without its awakening in your minds, any emotion of joy or sorrow? If so, it is because you have not had time to take in the full meaning of that record. Let me help you to comprehend it.

I just now said that I had baptized more than a thousand children; and by that holy sacrament each one of them was made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" blessings such as the mind of man cannot conceive. But whose children were admitted to such great and glorious privileges? When, where, under what circumstances, were the members of that infant host, received into the ark of Christ's Church, with the sign of the cross upon their brow? How many of those thousand children are here to-day? How many of the two thousand parents, who brought their little ones to present them unto the Lord, are here to-day? Let parents and sponsors, each one for himself, ask, Have I fulfilled my part and duty, by seeing that those infants were taught, so soon as they were able to learn, what a solemn vow, promise, and profession they here

made by me? Have I taken care that those children should be brought to the bishop to be confirmed by him, after doing all in my power to have them virtuously brought up to lead a godly and a Christian life?

Let each one present, whom I baptized in childhood, ask, Have I renewed my baptismal vows, in the holy rite of confirmation? If not, Am I ready and willing, the first opportunity, to take upon myself those Christian obligations, which my sponsors undertook in my behalf? Am I resolved to renounce all sin and wickedness, and, by God's help, to walk in the way of his commandments?

Think of this, my young friends, and earnestly pray for that heavenly help, which is never withheld from those who ask it. God's promise is, "They that seek me early, shall find me." "Know thou," therefore, "the God of thy fathers, and serve him with a perfect heart and with a willing mind. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

Of the one hundred and seventy-five baptized adults, quite a number were as much as threescore years of age, a few were past threescore years and ten, and one woman was more than eighty-six years old. She was confirmed and came to the communion a few weeks after her baptism, continued to attend

the public services, until near the time of her decease, and died at the age of eighty-nine.

Some of the most interesting cases of adult baptism, have been those who were brought up and educated in the Society of Friends. In the early part of my ministry, it was my great privilege to receive into the Church of Christ no less than eight of one family; the father and mother, their married son, and five daughters. A more exemplary Christian household than that was, for a few brief years, is seldom seen. I say, a few brief years, for one after another, in rapid succession, and in the prime of youth, the sisters, all but one, were taken from this world of sin and sorrow; and the father soon followed, to be reunited with them, we trust, in that home, where there is no more death.

In another household, the subjects of baptism were, a father, at the age of sixty-seven, his married daughter, and two sons. In another, an aged father and four daughters.

The number confirmed, during my ministry, as I have said, is six hundred and eight. How many of them are now present, I know not; but all who hear me know whether they were of the number. And it would be well for each one, who has renewed his Christian vows, to ask, whether his life has been in conformity with the prayer in that solemn service,

offered for him individually, when the bishop's hands were laid upon his head;—"Defend, O Lord, this thy servant, with thy heavenly grace; that he may continue thine forever, and daily increase in thy Holy Spirit more and more, until he come unto thine everlasting kingdom." Has this prayer been answered in your case? Are you endeavoring daily to grow in grace, as you increase in years, that so you may be fitted for, and admitted to, your heavenly inheritance?

In the first three years after my institution, one hundred and forty-four persons were confirmed; being an average of forty-eight each year. In the next three years there were ninety-one; making an aggregate of two hundred and thirty-five in six years. Since then, the number each year has varied from eleven to thirty; this year it was seventeen, last year and the year preceding it was twenty-nine each.

In all the early confirmations, a large proportion of the candidates were persons in middle life; some were quite aged, and oftentimes numbers of the same household came together. At the confirmation in 1843, there were five of one family; the father, his two married sons, his married daughter, and her husband. At the same confirmation, there were four sisters of another household.

I have already mentioned the instance of one, who was confirmed at the age of eighty-six years. There

has been one since, still older. In the Easter confirmation of 1857, a man came forward to renew his baptismal vows, who had entered the ninety-second year of his earthly pilgrimage; and until within the last year or two, he has regularly attended the services of the church. He is now too feeble for that; but he retains his faculties to an unusual degree; and, with the faith, and hope, and confidence, which the gospel alone can give, he calmly and cheerfully awaits his appointed time, until his change come.

At the time of my coming to the parish, the whole number of communicants was one hundred and seventy-six; the present number is three hundred and sixty. The greatest number added to the communion in any one year, was ninety-one; that was in the third year of my ministry. The greatest number on the roll in any one year was in 1850, when there were four hundred and thirty-five. The number of communicants reported to the convention the fifth year of my ministry, 1842, was three hundred and forty; and they have never since been less than that but once, and then only thirteen less, a period of twenty years. And yet, all that time, the population around the church was decreasing, and new churches were rising up in every part of our widely extended city, drawing numbers after them. The average monthly attendance at each communion has been about the

same for the last ten years. There are no clearer evidences of the divine favor towards a people, than the numbers which are moved by God's Holy Spirit, to unite habitually and devoutly, in this highest act of Christian worship.

And here again, my friends, the question arises in the mind of your pastor,—has it not occurred to your own minds? Why is it that all are not communicants, who are of sufficient age, and who have been under Christian training from their childhood? Why is it, that any are reluctant to obey that most affectionate command of their divine Redeemer, "Do this in remembrance of me?" Why is it that they most "unthankfully refuse to come" to this heavenly feast, "when so lovingly called and bidden by God himself?"

I have said that I administered and received my first communion here, a quarter of a century ago. To-day, I am to administer it at the same altar, probably for nearly the three hundredth time. Let me ask those, who have been attendants here for many years, some, perhaps, through my whole ministry, and yet have never united with their brethren "who come to feed on the banquet of that most heavenly food," to press the question home to their own hearts, Why is it so? Think what privileges you deprive yourselves of, by each day's delay. Think what will be

your sorrow, should death come, and this duty not performed, this blessing not obtained. It may serve to remind you of what risks you run, when you learn that of all the communicants whom I found here, only forty remain. Some of them have removed from the city, or united with other parishes, but most of them have gone to their long home, and we must soon follow them.

And what an awakening thought is it to us, who are here to-day, that I have officiated at no less than five hundred and twenty funerals! a great company indeed, a very great company, of our fellow immortals, over which to have said those solemn words, "We commit this body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ."

Most of you have heard me say the burial service over some one dear to you as life itself. Some of you have knelt with me at the bedside of a dying Christian, and seen how calmly he can bid farewell to earth. It is good for us to call up from the depths of memory those holy scenes, where the Christian character has shone in its brightest lustre, and taught us, better than books and sermons, what that faith is which overcometh the world; what that faith is which can deprive death of its sting, and the grave of its victory.

You and I have felt, at such times, the full import of that prayer, "Let me die the death of the righteous, and let my last end be like his." May God, of his infinite mercy through Christ, give to all of us grace so to live the life of the righteous, that our death, come when or how it may, shall be our entrance to the life eternal.

And now, my beloved brethren, permit me to say, that, long as we have sustained towards each other the relationship of pastor and people, there has never been anything, that I am aware of, to disturb the harmony of that union. Never was a pastor blessed with a more indulgent, kind-hearted, and liberal people. I desire to express my warmest gratitude, for your numberless kindnesses to me and mine. And above all, I desire to realize my indebtedness to the bountiful Giver of all good, for causing my lines to fall in such pleasant places.

When we see the goodness and mercy which have followed us all our days, shall we not give God the glory? Shall we not say, with devout thankfulness, "Hitherto hath the Lord helped us?" And if he hath helped us hitherto, shall we not trust his love for the time to come? Surely, he who took care of us in our youth, because we remembered him, will not forsake us, now that we are old and gray-headed, if we do not forget him. He helped our fathers'

fathers, and he helped their children; he has helped us, and he will help our children, if we and they be found willing and obedient. "Let your heart therefore be perfect with the Lord your God, to walk in his statutes, and to keep his commandments."

Our heavenly Father is, and ever has been, our only helper. Whatever of good we have done, was by his aid; whatever evils we have escaped, the deliverance was from him; whatever blessings we enjoy, all come from his bounteous hand, through the merits and mercies of his own beloved Son, our Lord and Saviour Jesus Christ. To our ever-blessed Redeemer, therefore, we must look, as the source of all joy. He is our Advocate with the Father; our High Priest, our Intercessor, and our Sacrifice. We must choose him also for our Ruler and our Guide, and earnestly ask, "Lord, what wilt thou have me to do?" A willing obedience is the proof of our love; and if we love him, he will be our Guide unto death, and give us, after death, a crown of eternal life.

NOTE A.

On page 5th, there is a brief notice of the manner in which the present church was built, by enclosing the old one, so that public services could be continued in it on Sundays, until the outer portion of the new building was finished.

In a printed paper, without date, but bearing internal evidence of having been prepared about the year 1751, this statement occurs:—

"Immediately upon building the out-walls of the present church, and covering it in, by placing on the roof; in this rough and unfinished condition, the managers of the work collected together all the old pew-doors and rubbage boards, to accommodate the congregation in the interim with seats, till regular and duly proportioned ones could be built, which was done without any fixed measure, size, or order."

The following is from a manuscript in Dr. Kearsley's own hand.

Dec. 17, 1760.

Mr. Morgan,

At your request I herein send you the whole amount of the expense in rebuilding and finishing Christ Church as it now stands, viz:—

The expense in laying the foundation of the church and steeple from its westernmost boundary to the second column eastward, containing two windows and a large door on each side, with the windows at the end, including the key-stones, window-stools, and proper ornaments, with the west gallery and north and south galleries, extending from the said west gallery eastward to the aforesaid second column, with proper seats and pulpit within that space, made of old stuff and roughly-joined boards, for present use,—the amount examined and reported to the vestry anno 1734, by Anthony Palmer, James Bingham, and Jos. Maddox, was . . . . . £958. 8. 6.

The amount of the expenses in rebuilding and carrying on the body and east end of the said church,—the whole examined and reported to the vestry by Jos. Maddox, Thos. Leach, and Samuel Hassel	£1,229. 6. 9.
The amount of expense in finishing the inside, containing the galleries, fluted columns, arches with the architraves in the body of the church, the seats, as also the ornaments in the chancel, also the balustrade on outside of the church, with the two stair-cases, &c., to complete finishing the whole; examined, approved, and allowed by the committee of vestry, who greatly commended the whole procedure, ...	£822. 14. 9.
Total cost in rebuilding Christ Church	£3,010. 10. 0.

The above was enclosed in the following note:—

Dec. 17, 1760.

Mr. Morgan,

According to your request I send you the whole amount of rebuilding Christ Church; I mean the cost, which you will find was £3,010; in which is the expense of building the stone wall which is lately repaired, and also the foundation of the steeple; the wall cost above £60, notwithstanding I had it laid for only 2*s.* 6*d.* per perch; the foundation of the steeple not much less, so that the whole expense of building the church was not £3,000.

Your humble serv't,

JNO. KEARSLEY.

NOTE B.

At the election of a Rector, ~~May~~ March 9, 1837, the following gentlemen composed the vestry, all of whom were present:—

WARDENS.

Charles Wheeler,	Moses Kempton.

VESTRYMEN.

Caleb P. Wayne,	Ellis Clark,
George Tryon,	James Y. Humphreys,
Philip H. Nicklin,	Robert S. Johnson,
John White,	William Smith.

At the institution, May 4, 1837, the vestry consisted of the following persons:—

WARDENS.

Philip H. Nicklin,	Moses Kempton.

VESTRYMEN.

George Tryon,	William Smith,
John White,	Horace Binney,*
Ellis Clark,	Wade T. Smith,
James Y. Humphreys,	Job Bacon,
Robert S. Johnson,	William H. Wayne.

VESTRY OF 1862.

WARDENS.

Peter McCall,	Edward L. Clark.

VESTRYMEN.

C. Campbell Cooper,	Charles Bullock,
James C. Booth,	Samuel Wetherill,
Samuel Wagner,	Joseph C. Levis,
Edmund A. Souder,	Isaac Welsh,
Joseph E. Hover,	Jacob B. Ritter.

* Mr. Binney was at this time, May, 1837, in Europe. On his return home, in the summer, Mr. Nicklin resigned the office of rector's warden, and Mr. Binney was chosen. He had been elected by Bishop White, May 4, 1827, on the decease of Chief Justice Tilghman, who had held the office thirteen years. Mr. Binney continued to be chosen from year to year, until Easter, 1845, when he declined a re-election to the vestry. At that time he had been a vestryman of the church for twenty-nine years, seventeen of which he was rector's warden.